

America

July 16, 1955
Vol. 93 Number 16

NATIONAL CATHOLIC WEEKLY REVIEW

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LOUIS ROBERTS

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Sinister portent for Geneva?

On the eve of the "summit" conferences at Geneva, our State Department has considerably given the Kremlin evidence that we have not yet learned how to deal with the Russians. A U. S. note of June 27 to the Soviet Foreign Ministry took the position that the expulsion of Rev. Georges Bissonnette, A. A., from Moscow was in violation of the Roosevelt-Litvinov agreement of 1933. It rejected the argument that this action was permissible as retaliation for the U. S. refusal to extend the temporary visa of Soviet Archbishop Boris. The cases are not comparable and reciprocity cannot be brought into the discussion, argued the State Department. But having made its statement of principle (which Moscow cares little about) State turned around and yielded, by linking the two cases nevertheless. Without insisting upon complete prior Soviet compliance with the clear terms of the 1933 agreement, our Government in the last paragraph granted the Soviets all they wanted by offering the reciprocity we had said was not in question. We declared our willingness to extend a visa to a Soviet clergyman under the same conditions as the 1933 agreement gave to American clergyman. In other words, in order to persuade the Soviets to comply with the agreement whose observance they have pledged, we offer a new inducement. Our Government has thus voluntarily put itself into the position of buying the same horse twice. Archbishop Boris' activities in this country cannot do much, if any, harm. But the lamentable note of June 27, no doubt cleared at all levels of the department, may do serious damage at Geneva by encouraging Soviet high-handedness.

New danger in Poland

How many Catholics in this country have ever heard of the "Polish experiment"? This is the strategy followed by the Kremlin ever since the war as a means of communizing the people of Catholic Poland. It consists in seizing the Church administration from within by gradual infiltration and intrusion of pro-Red Catholics and by control of the religious press, youth organizations and even of seminaries, with the help of a small minority of compliant ecclesiastics. This, rather than schism or open persecution, has been the objective of communism in Poland. What success the strategy has had depends upon the help of "progressive Catholics," who through such organs as the weekly *Today and Tomorrow* argue that communism is here to stay and that, after all, Catholic social teaching is fundamentally identical with Communist social teaching. The major sources in which these ideas have been propounded were put on the Index by the Holy Office under date of June 28. In that decree the work of Boleslas Piasecki entitled *Essential Problems* and the weekly *Today and Tomorrow* were both condemned. Piasecki, though an extreme rightist before the war, emerged from the Nazi occupation as a proponent and principal expositor of the "Polish experiment." Federico Alessandrini,

CURRENT COMMENT

writing in the *Osservatore Romano* for July 4, reflected the anxiety felt in the Vatican when he warned that the imprisoned Primate of Poland, Stefan Cardinal Wyszynski, may at this moment be undergoing pressure to admit that religion is free in Poland. Such an admission would be used to vindicate the "experiment" and its effects would certainly be felt elsewhere in captive Europe.

Excommunication of Peron

Inaccurate newspaper reporting of the excommunication of President Juan D. Perón of Argentina has led to a certain amount of confusion. The censure which fell on Perón is one known in canon-law terms as *latae sententiae*. One correspondent incorrectly stated this meant excommunication "in the broadest sense." What it really means is that the penalty falls on the culprit automatically, by the very fact of culpably violating the law to which the penalty is attached. An excommunication of this kind is sometimes followed by an official declaration by a competent Church authority. That was what happened on June 16, just a few hours before the revolt broke out in Argentina. The Consistorial Congregation, of which the Holy Father is personally the head, declared in a statement that all persons involved in expelling Most Rev. Manuel Tato, vicar general of Buenos Aires, from Argentina and impeding him in the legitimate exercise of his ecclesiastical jurisdiction had by that fact "incurred excommunication *latae sententiae*, specially reserved to the Holy See." Reservation to the Holy See means that only the Holy See or some priest with delegated authority can absolve from the penalty. In Perón's case the mere return of Bishop Tato to his diocese would not, as current news reports seem to suggest, suffice to lift the excommunication. Absolution by the ecclesiastical authority is necessary. This implies a sincere repentance and a willingness to make amends. Excommunication is always a medicinal penalty, one aimed at the good of the person on whom it falls, his conversion to righteousness and return to the full life of the Church.

Reflections on the steel settlement

Our rejoicing over the speedy settlement of the steel strike was tempered by its possibly inflationary effects on the economy. Though most observers were

resigned to a price increase of some kind, since wage raises in steel have regularly been followed by price hikes, few expected that it would go as high as \$7.50 a ton. Industry experts themselves had expected an advance of \$6 a ton, and *Iron Age*, authoritative steel industry weekly, said on June 29 that a wage increase of between 13 and 15 cents an hour would be followed by a price increase of \$4.50 a ton. The wage increase which ended the strike came to an average 15 cents but the price advance was a hefty \$3 a ton above *Iron Age's* expectation. Perhaps because the price hike did seem so far out of line, Pres. Clifford F. Hood of U. S. Steel went to some pains to minimize its effect on consumer prices. In announcing his company's decision, he said that the increase in steel prices would mean only an added \$19 on the cost of a 6-room house, \$15 on an auto selling between \$2,500 and \$3,000, 90 cents on a \$300 refrigerator and only 4 cents on a \$25 toaster. He explained that "steadily mounting costs of produced goods and services, of State and local taxes, and of new construction," as well as added wage costs, had forced the hefty increase in prices. The union had argued that, with productivity and profits way up, U. S. Steel could absorb a wage increase running from 20 to 30 cents an hour without raising prices. The union could be wrong, but the price increase is so big that it would appear to require a little more explaining than Mr. Hood vouchsafed the public.

Ryan conviction upset

On pondering the reversal by the U. S. Court of Appeals for the Second Circuit of Joseph P. Ryan's conviction under Sec. 302 (b) of the Taft-Hartley Act, the layman can only marvel at the razor-thin sharpness of the legal mind. The law under which Mr. Ryan was convicted forbids "any representative of any employes . . . to receive or accept . . . from the employer of such employes any money or other thing of value." Last Feb. 1 Judge Edmund L. Palmieri, in U. S. District Court in Manhattan, found the former president of the mob-infested International Longshoremen's Association guilty of accepting \$2,500 from a longshoring firm with which the union had a contract. Judge Palmieri found that Ryan, as "one of

the most important individuals" representing ILA members, was "clearly within the terms of that section of the Taft-Hartley Act." But on July 1 the Court of Appeals, by a 2-to-1 vote, decided otherwise. It said that the term "representative" in Sec. 302 (b) means the union itself, and not its officers or any individuals. Since Attorney General Herbert Brownell has been criticizing his predecessors for not having prosecuted money-grabbing union officials under Sec. 302, he would seem to be under some pressure to have the decision appealed to the Supreme Court. Otherwise his predecessors will appear to have been more learned in the law than he is. For the rest, if the ruling of the Court of Appeals stands, union leaders can legally accept, so far as Federal labor law goes, any "gratuity" generous employers offer them, presumably for services rendered. The trouble is that these services are sometimes rendered at the expense of the rank and file.

Theologian on "right-to-work" laws

In emphasizing that what is involved from the moralist's viewpoint in right-to-work laws is not a principle but the application of a principle, Very Rev. Francis J. Connell, C. SS. R., has added a clarifying note to the controversy. In a statement published in the July 1 number of the Washington archdiocesan *Catholic Standard*, the dean of the School of Sacred Theology at Catholic University said that a Catholic would be obliged to oppose legislation "that would unduly restrict the right of workers to form unions and to act through these organizations for their reasonable welfare or that would injure social and economic progress." That is the principle involved in the right-to-work controversy. Those who believe, said Fr. Connell, that right-to-work laws would produce these evil effects have a right to say so and to oppose the laws. On the other hand, Catholics who feel that right-to-work laws will not have such evil effects but will help "to adjust industrial and economic conditions" are equally free to express their opinions and uphold the laws. As for himself, Fr. Connell does not feel entitled to take sides in the controversy, not being "sufficiently familiar with all the industrial conditions." The *Catholic Standard* article goes on to note that a number of Catholic spokesmen, including nearly a dozen archbishops and bishops, have denounced right-to-work laws. Presumably these spokesmen, in addition to their knowledge of the moral theology involved, are "sufficiently familiar with all the industrial conditions" to take a stand on right-to-work legislation.

Exams here and abroad

"Too tough" was the verdict of some New York City high-school teachers last month as they gave 16,000 seniors their annual Regents examination in history. Here is one question:

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which they became national states? 1. France, Spain, Italy. 2. Italy, Spain, France. 3. Spain, Italy, France. 4. France, Italy, Spain.

One school complained that failures this year would run as high as 27 per cent. The usual rate is 15 per cent. It is interesting to compare our Regents tests with exams given 18-year-old graduates of a French *lycée*. We found these typical French exam questions in the June 23 issue of the Parisian newspaper, *Le Figaro*, and we pass them along to our readers so that they may decide which kind of exam they would prefer to take. The French questions, unlike the American, all demand the writing of an essay.

You may write on any five of the following: Is history a science? How do we know other people? Write an essay on remorse. What are the conditions of responsibility? What benefits to intellectual culture may one expect to derive from the study of the sciences? Write an essay on scientific law and moral law. Or an essay on science and probability . . .

A year before taking this exam, the French boy took a similar one in French literature, then later had a day-long oral examination in French literature, Latin, Greek or a modern language, history, geography and mathematics. It looks as though U. S. boys, with their multiple-choice questions, have a much easier time.

Catholic theologians on Mariology

At the end of June, 168 priest-theologian members of the Catholic Theological Society of America held their tenth annual convention in New York's Hotel Commodore. A formal statement by the society, issued at the conclusion of its sessions, expressed

. . . regret and sorrow at the distortion of Catholic devotion to Mary contained in the statement unanimously approved at Los Angeles last month by the 167th general assembly of the Presbyterian Church in the U. S. A.

It is simply not true, said the CTS release, that in the mind and heart of Catholics Mary takes the place of Christ. Nor do Catholics think of Mary as a "semi-divine" being. Nor is it true that the cult of Our Lady of Fatima symbolizes any "new and exalted status of Mary." Today, as in the past, all Catholic devotion to Mary is based on the fact that she is the mother of the One Christ who is both God and man, and that therefore she has the same right to be called Mother of God as any mother has to be called the mother of her son. The Catholic Church, from the dawn of Christianity, has alone asserted unequivocally that Jesus is not only "Lord" but God in the proper and exact sense of the word. "It would be reassuring," the statement continued,

if all men who call themselves Christians could be as unanimous in proclaiming their faith in Christ as God, as the Presbyterian General Assembly was unanimous in its attack on Catholic devotion to Mary.

The statement ended with a prayer for unity of faith.

WHAT'S NEW ON MARS?

When one finds a short article on "The People on Mars" in the *Journal* of the American Medical Association (June 11 issue), it seems to offer excuse enough—especially in the present sweltering weather—for a brief mental excursion into space. The article occurs in the "Pfizer Spectrum," a section of medical and other information sponsored as an advertisement by the Pfizer Laboratories in Brooklyn, N. Y.

The anonymous writer discusses the grotesque shapes that science fictioners often bestow on the extraterrestrial creatures of their imagination. He then goes on to say: "All this so-called imagining betrays a staggering want of imagination." His complaint is that beneath all the adaptations to extraordinary climates, gravitational forces, etc., these creatures are "monotonously manlike."

More specifically, he finds too general an assumption that living beings must "be made of protein and operate by oxidation, since that is what they do around here." He makes the "amusing and perfectly valid suggestion" of a creature based on silicon, that goes around leaving a trail of sand where a man exhales carbon dioxide. Such a creature actually has been imagined in "A Martian Odyssey," a short story in the *Pocket Book of Science Fiction*, published by Pocket Books, Inc., in 1943.

The real monotony in too much science fiction is that it hands us a universe, but that the universe has no meaning. Olaf Stapledon's *Last and First Men*, for instance, published in 1931, sketched the development of the human species over the next few billion years. There was no lack of imagination in the various forms into which man developed during that time, or in the civilizations he (or they) created. The real lack was lack of any point or purpose in the whole development. The last was the highest and noblest species yet to appear, and as the book ends it is resigning itself—nobly—to blank, utter, inevitable extinction.

C. S. Lewis in his *Out of the Silent Planet* (1938) and *Perelandra* (1944) has given us an intelligible, a theological universe. Its inhabitants know that their planetary life will not last forever. They see it as merely the prelude to the real life, the eternal life.

But the scientific facts, so far as we have ascertained them, and the speculations they can give rise to, are surely stranger than any science fiction. Our own galaxy, which we see mainly as the Milky Way, contains something like 100 billion stars. And there are probably something like 100 million galaxies in the field of the 100-inch telescope. In that stupendous profusion of stars are there others than our sun whose planets support rational life? And if so, since these rational beings were created by God, were they, like ourselves, elevated to the supernatural level? Has there been elsewhere another Fall, another Redemption? On these questions God has been silent. "The heavens declare the glory of God," says the Psalmist. What undreamt-of glories may lie beyond the sweep of our telescopes remains God's secret. C.K.

WASHINGTON FRONT

Guatemala City—Little more than a year ago His Excellency, Most Rev. Mariano Rossell y Arrellano, Archbishop of Guatemala, risked exile and perhaps even death in a courageous challenge to the heads of this country's then pro-Communist Government. His profoundly stirring pastoral letter was the spark that wakened this little nation to the danger confronting it. Then came a revolution which washed Communist control out into the Caribbean.

Today, a year later and under a new Government, the Church has gained, if not all it sought, at least greater constitutional authority and acceptance than it has enjoyed in nearly a century. Nor did these come easily. When anticlerical liberal forces sought to deny the rights of the Church, the Archbishop again stood before the country and proclaimed his readiness to fight.

Now a new constitution is being completed. Though its provisions are still open to differing interpretations and even to final changes, every indication is that it will offer forms of recognition that may mean a new day in the life of the Church here.

Title to Guatemala City's beautiful old Cathedral and to churches throughout the country, as the constitution now stands, reverts to the Church itself, after decades in which the Government owned all Church properties and the Church merely used them. Religious instruction may be given in the schools, subject to the wishes of the parents. Priests are not so sharply proscribed as they were from participation in public life. Apparently there will be freedom for convents and seminaries.

The Communist leaders who ruled Guatemala have fled, but there still exists a persistent Red underground to fight President Castillo Armas' regime. It circulates little sheets which follow the classic Communist pattern in attempting to incite dissatisfaction with the new Government. There have been signs of Red leadership in open manifestations of opposition to the Government by university students.

Castillo Armas' Government seems secure for the present. Economic conditions over which it has no control, such as a drop in the price of coffee and critical drought putting a crimp in the country's chief food item, corn, have made it hard for the President to improve conditions as rapidly as might otherwise have been possible. He has a problem of holding in check an extremely reactionary right as well as an underground left. So he has his hands full.

CHARLES LUCEY

Mr. Lucey, Scripps-Howard staff writer, is again taking Wilfrid Parsons' place for the summer months. He covered the Guatemala revolt a year ago.

UNDERSCORINGS

The Cardinal Spellman Award of the Catholic Theological Society of America will be presented this year to Rev. Edmond D. Benard, associate editor of the *American Ecclesiastical Review* and a member of the Faculty of Sacred Theology at the Catholic University of America, it was announced June 29. The award, given for outstanding work in theology, will be conferred in November. Fr. Benard is author of *The Appeal to the Emotions in Preaching* (1944) and *A Preface to Newman's Theology* (1945).

► Judge Harold A. Stevens of the Court of General Sessions, New York, was on July 6 appointed by Gov. Averell Harriman to the State Supreme Court. Judge Stevens, the first Negro to sit on the General Sessions bench, to which he was elected in 1950, now becomes the first Negro justice of the State's Supreme Court. A Catholic, he is a graduate of Boston College Law School and a former president of the Catholic Interracial Council of New York. In 1953 Pope Pius XII awarded him the medal *Pro Ecclesia et Pontifice*.

► *Summer Occasions.* At St. Joseph's, Collegeville (Rensselaer), Ind., Aug. 15-19, Young Christian Students' annual Study Week for high-school YCS leaders, chaplains and assistants (reservations for students through High School YCS, 116 E. 12th St., Covington, Ky.; for others, through Rev. Eric Buermann, O. S. B., St. John's Preparatory School, Collegeville, Minn.) . . . University of Notre Dame, Notre Dame, Ind., Aug. 18-20, 2nd annual national conference of seminarians, in conjunction with national conventions of the Young Christian Workers and the Christian Family Movement (Thomas O'Meara, Conception Seminary, Conception, Mo.).

► A national foundation to promote sound Christian public opinion has been set up in Canada, according to the *Ensign* (Montreal) for July 2. Known as Christ the King Cultural Foundation, it is composed of both clergy and laity. Most Rev. John C. Cody, Bishop of London, Ont., is chairman. The vice chairman is Joseph M. Pigott, head of a construction firm in Hamilton, Ont. Its objects will include research, publishing, the establishment or stimulation of religious, charitable and social activities, etc.

► The Russian Center at Fordham University has published a booklet, *Eastern Rite Prayers to the Mother of God*, translated and edited by Rev. John H. Ryder, S.J., a member of the center. The prayers are selected from those used in the Byzantine Rite for the greater feasts of the Blessed Virgin. The booklet will be of use to Western Catholics who wish to know and share in the devotion of their Byzantine brethren, and to younger Byzantine Catholics who are not too conversant with the liturgical language (Bronx 58, New York. 46 pages. 75c). C. K.

NEA in

In Chicago the National Education Association week-long annual convention is under way. The NEA is a group of teachers' organizations that has a report on a \$1.6-billion bill as inadequate salary scale for a grass-roots teachers' movement.

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NEA in Chicago

In Chicago's outsize, lake-front Conrad Hilton Hotel the National Education Association began July 3 its week-long annual convention. Among the educational skyrockets and sparklers set off before the thousands of teachers and school administrators on hand were a report on discipline in the public schools, criticism of a \$1.6-billion four-year, Federal school-construction bill as inadequate, a demand for a \$4,000-\$9,000 salary scale for public school teachers and plans for a grass-roots campaign of political pressure by U. S. teachers.

The report on discipline came first. An NEA commission, after a year spent in polling 3,400 typical teachers, confessed itself "greatly surprised and somewhat shocked" to learn that the teachers' greatest problems were pupil restlessness, general deterioration of discipline and increased difficulty in maintaining order in classrooms.

Some teachers, especially those on the high-school level, blamed the methods of progressive education to which pupils had been exposed in the elementary schools. Children who had been allowed to "just about do as they please" in the grades were not easily controlled in the high schools.

Significantly, the day before this report was issued, an historic meeting was held on the campus of the University of Illinois in Champaign. On July 2 the Progressive Education Association, founded in 1919 as a protest movement against traditional education and committed to the implementation of the ideas of the late John Dewey, quietly voted itself out of existence. Benjamin Fine, education editor of the *New York Times*, noted on June 21 the "disrepute, even contempt, in which the term 'progressive' has been held in recent years." He quoted PEA's president, Dr. H. Gordon Hullfish, as saying: "I believe that PEA passes on with its work done, its influence great." No one is likely to dispute these statements.

NEA's biggest fireworks display, however, was the July 4 address of Dr. Earl J. McGrath, president of the University of Kansas City and former U. S. Commissioner of Education. Dr. McGrath urged the nation's teachers to exert political pressure to improve their lot. Labor, agriculture and business, he said, have attained their ends by uniting for political action. It is now time for teachers to do the same.

NEA's political-action proposal raises certain questions. Hasn't NEA already been lobbying for years in Washington and State capitals? Is this a first proposal to unionize public-school teachers? Will NEA, with its 612,000 members, now speak for the entire teaching profession? Will its voice be taken for that of private-school teachers, non-members of NEA among public-school teachers and teachers in privately controlled colleges? James L. McCaskill, executive secretary of the NEA legislative commission, said:

It is not enough simply to pass resolutions. We want to go beyond that. In each community the

EDITORIALS

teachers should ask their Congressmen: "How do you stand on bill so-and-so?" And on the answers, the teachers should know how to vote.

NEA will presumably furnish the answers.

But teachers will have to exert pressure on others besides their Congressmen. The June issue of the *American Press*, a magazine for home-town newspapers, has a roundup of opinions on school problems expressed in a recent national poll of editors of weekly newspapers. Here is where NEA should start its grass-roots campaign. "I don't favor Federal anything," said one editor, and many agreed. Schools are a purely local problem, thought one-third of the editors. Their localities had enough teachers, said 56.7 per cent. Adequate plans were being made locally for rising enrolments, said 76 per cent. Despite all the publicity, 56 per cent of the editors were unfamiliar with the White House Conference on Education planned for November. It looks as though NEA should get busy organizing the country editors as well as the teachers. But NEA probably has that little item on its schedule.

Marx on public schools

Not long ago we received from one of our readers a letter expressing great interest in this Review's "stand on education." Our correspondent wrote that he wished to make a few suggestions about this "problem." His suggestions began in this wise:

The greatest threat to destroy man's belief in eternal values has been the public school system. The *Communist Manifesto* states clearly that the Western public schools are their greatest ally and will destroy our democratic way of life, leaving it easily accessible to Red infiltration.

Here is what Karl Marx actually wrote about education in the *Communist Manifesto* of 1848:

But, you will say, we destroy the most hallowed of relations when we replace home education by social.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect, of society, by means of schools, etc.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class (*Handbook of Marxism*, p.42).

Several pages further on Marx listed ten measures which he regarded as "pretty generally applicable"

in an all-out program of "entirely revolutionizing the mode of production" in what he called "advanced countries." The last of the ten was:

Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc.

There is nothing in all this to justify the assertion that Marx in the *Communist Manifesto* regarded the "Western public schools" as communism's "greatest ally."

In fact, according to Marx, all social institutions are instruments of domination in the hands of the ruling class. Which class captures the power to rule depends on its role in the productive process as that process, conceived in terms of Marx's dialectic of history, unfolds in a predetermined, unchangeable evolution governed by its own inner laws. On the basis of his materialistic dialectic of history, he was sure that the day of proletarian domination was dawning. This was the revolution which obsessed his fertile imagination.

When the workers captured control of the state, according to Marx, they would, of course, inevitably make education an instrument of proletarian economic, political and social rule. In his theory, every ruling class acted the same way: it made all social and political institutions subservient to its economic interests.

So to attribute to Marx the idea that public education as it existed in the capitalistic system was already communism's "greatest ally" is at odds with Marxist sociology. He no doubt realized that when Communists gained control of the state apparatus in any country, it would be easier for them to communize the schools if they were already part of the state apparatus. But this is a different question.

The moral is that we ought to be careful to make sure Marx actually wrote what we attribute to him, and to try to understand what it meant in his materialistic ideology.

Is India Socialist?

On his return to New Delhi from Peiping last November, Prime Minister Nehru announced that India's goal must be the creation of a "socialistic pattern of society." Five months later the country took a first long step in that direction when the legislature passed the Fourth Amendment to the Constitution. The move was designed to break up, in the interest of a more equitable distribution of wealth, the landed estates cultivated by non-owning tenants.

As Rev. Jerome D'Souza, S.J., pointed out in a recent *AMERICA* article (5/14), the Fourth Amendment has given such powers to the state that it must be regarded as a radical modification of the right to private property. Under the amendment even the courts are powerless to question the rate of compensation decreed by the Government in confiscating property. A former

chief justice of the Indian Supreme Court, quoted by Father D'Souza, went further and declared that the Fourth Amendment destroyed "the guaranteed protection of private property" in India.

While the Fourth Amendment may help to correct the unfair distribution of wealth, an abuse long prevalent in Indian society, it raises questions for the foreign investor. The amendment applies not only to agricultural property but to commercial and industrial undertakings as well. Can the foreigner, therefore, safely continue investing in India without fear of nationalization? In other words, how far has India gone Socialist?

One cannot adequately answer that question without first taking into account the facts of Indian economic life. The problems attending economic and industrial expansion in India are so great that the Government alone can supply the impetus. The little man has neither the ability nor the wherewithal to innovate for himself. While the private individual may have the capital to build factories and rice terraces, big projects like railways, hydroelectric dams, irrigation canals, roads and higher education must be Government undertakings.

On the other hand, all the evidence would indicate that there is no great rush on the part of the present Indian Government toward general socialization. The UN's 1954 *Economic Survey of Asia and the Far East* expects that India will place greater emphasis on the role of private industry in her second five-year plan now taking shape. As Helen R. Lamb points out in the June issue of *Pacific Affairs*:

There is a good prospect that the second five-year plan will give an impetus to more rapid industrialization under Government direction, taking the form of Government-run plants in some cases, in others Government assistance to private and cooperative enterprise and Government use of a dynamic fiscal policy to sustain and build up over-all demand. Such a program, while delimiting the sphere of private enterprise, could at the same time expand business opportunities for Indian industrialists.

India's economy, therefore, is best described as a mixed economy, a system in which private enterprise is encouraged to function within limitations set by state planning and under democratic control. Controls are not exercised for their own sake, but only that the Government may keep check on the private industrialist and prevent him from building factories which do not fit India's immediate needs, or from importing so many consumer goods that the Government has no foreign exchange left for essential bulldozers and generators.

Inasmuch as India respects individual initiative, the foreigner, at least so long as the present Congress leaders control the Government, probably need have no great fear of investing in the country. Up till now, at any rate, the socialism Mr. Nehru talks about stops short of the classical, orthodox socialism of the West.

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Intellectual quest of the modern scientist

Louis Roberts

THERE HAS NEVER BEEN any dearth of discussion of the scientist and his relationship to the modern world. Most of it, unfortunately, has fallen into one or other of two categories. Either the scientist has been accorded the hero-worship due to the natural leader of the brave and emancipated new world; or he has been damned as the arch-agent of atheism and materialism. There is not enough interest in the scientist, especially the younger scientist, as a human being, with his own peculiar problems (cf. "Drama in the laboratory" *Am.* 5/1/54). For there are psychological problems peculiar to the scientist—meaning the natural scientist, not the social scientist.

The true scientist is a born idealist who for a long time has been avoiding the fact that his disciplines and techniques cannot treat as objective reality such unmeasurable considerations as ideals. As if that were not enough of an internal tension, he has had increasing reason to wonder in recent years whether perhaps his ideals are not a delusion after all.

The above outline of the problem is, of course, a vast over-simplification and calls for elaboration. For example, the concept of the scientist as an idealist may well be challenged. Of all people, is not he most concerned with "irreducible and stubborn facts," to use William James' phrase? The typical young natural scientist would certainly answer in the affirmative. As long ago as 1925, however, Alfred North Whitehead stated the issue much more accurately. In the first chapter of his *Science and the Modern World* he said:

I do not think, however, that I have even yet brought out the greatest contribution of medievalism to the formation of the scientific movement. I mean the inextinguishable belief that every detailed occurrence can be correlated with its antecedents in a perfectly definite manner, exemplifying general principles. Without this belief, the incredible labors of scientists would be without hope. It is this instinctive conviction, vividly poised before the imagination, that there is a secret, a secret that can be unveiled.

POSTULATE OF ORDER

To put it another way, the scientist must presuppose a fundamental order in things. His existence would be meaningless in a universe where an experiment could be repeated a million times, always with the same result, only to have the millionth-and-first produce entirely new results, not from the intrusion of a new factor or an unsuspected variable, but purely from caprice. Yet for the modern scientist, this order

The modern scientist's peace of mind, says the author, is being assailed on two fronts. Eminent scientists are questioning the traditional scientific view of reality. And he is being dragged out of his ivory tower into a rough-and-tumble world. The author thinks that with the proper approach the scientist might be led to find peace and a firm intellectual footing in the Catholic Church. Louis Roberts is the pen name of a young Catholic scientist.

is an idealistic assumption, a subconscious act of faith.

Professor Whitehead's "instinctive conviction" has been a singularly tough concept. It sustained the early scientists through secular and clerical censure. Today it keeps the adolescent scientist at his basement experiments while his companions are busy with sports and dating. It can survive in a completely mechanistic view of the universe, since such a universe, if it has no goal, still has an order.

The conviction wavers, but does not break, at the downfall of cherished theories, once considered immutable natural laws. It sees the rise and fall of scientific dogma, not as random movement, but rather as the tacking of a sailboat, eventually getting closer to Professor Whitehead's "secret." And if the scientist in the tacking sailboat never quite reaches the point desired, there is always the comfortable assurance that no one else can come any closer.

In its own way this traditional scientific viewpoint has a touch of the sublime. It has given, and still does give, meaning to the existence of the dullest and most unrewarded laboratory plodder.

SHADOW OF CHAOS

While this ideal is still a powerful emotional motivation, particularly among the younger scientists, it has been encountering some heavy weather from the very progress of science itself. This development was summarized by P. W. Bridgman in "Philosophical Implication of Physics" in the February, 1950 *Bulletin* of the American Academy of Arts and Sciences.

Finally I come to what seems to me may very well be from the long-range point of view the most revolutionary of the insights to be derived from our recent experiences in physics, and more revolutionary than the insights afforded by the discoveries of Galileo and Newton or of Darwin. That is the insight that it is impossible to transcend the human reference point. The new insight comes from a realization that the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it all. . . . The world fades out and eludes us because it becomes meaningless.

The above is, of course, only one man's viewpoint. Doubtless many capable scientists could be found who would dispute it. Still, even to give such a viewpoint a hearing in scientific circles would have been inconceivable at the turn of the century. One does not have to be a scientist to see what the very possibility of its being right does to the "inner conviction."

tion" of Professor Whitehead. And one does not have to be a psychologist to perceive what it can do to the peace of mind of the researcher to whom science is the core of existence.

Given enough time to work things out, the scientist can learn to live with the knowledge that his approach is not the sole key to truth and reality. Unfortunately for the scientist, he is striving to make rather large internal adjustments in his knowledge of reality, just when external pressures on him have become more intense and disturbing than ever.

TODAY'S WORLD OVERTAKES THE SCIENTIST

Indelible as has been the impression of the research scientist on the modern world, he himself has tended to be in but not of that world. It used to be quite a sport among undergraduate science students (and among their elders as well) to discuss what was needed to get the world out of the sorry mess that it was in. The conclusion usually was that there was little hope until the world came to its senses, placed scientists in charge of things and approached its problems via the scientific method. It was a very comfortable solution. It solved everything, and yet was so remote from reality that it could not be tested against the facts of daily existence.

In a little more than a decade, however, speculation has become reality to a disturbing degree. Without particularly trying for it, and perhaps without really wishing it, scientists have seen an expansion of their traditional role of producing the facts that others use to determine policy. Now they are more and more involved in the determination and execution of policy itself. The scientist (to be fair about it) has seldom had the last word in policy matters. But his direct participation in government, military affairs and industry has been of such magnitude that he cannot disclaim all the paternity of the present miserable mixed-up state of affairs.

Or, to put it another way, the rest of the world has decided that some of the paternity is his whether he cares to acknowledge it or not. It is no longer possible to lay the world's troubles at the door of priests and politicians while relating the scientist only to the world of the future.

Priests and politicians, however, and one may add social scientists as well, have had long experience in coping with the slings and arrows that are inseparable from direct participation in human affairs. But there is little in the narrow and compartmentalized training of a modern scientist to prepare him for them. To have to learn how to cope with these at a time when the traditional scientific view of reality seems to be called in question is a cruel task.

The appearance of some cracks in the omniscience

that has armored the scientific mind for so long has caused many earnest Christians to expect a major gravitation of scientists toward a traditional religious viewpoint—perhaps even towards Catholicism.

WHAT DOES RELIGION OFFER?

Yet such is not the case. It is improbable that many young scientists today would give Catholicism a second thought—if, indeed, they would give it a first one. Intellectual pride probably has something to do with it, as would be true of any group. Yet it would seem that something more is needed to explain this complete lack of interest among a group whose hallmark in all else is an insatiable curiosity.

A clue may be found in one sentence in an article by Dr. Vannevar Bush in the *New York Times Magazine* for June 13, 1954: "In order for a man to become a scientist, one of the first things he has to learn to do is to doubt dogmas."

"Dogma" has become a very loaded word in modern usage. Unfortunately, Dr. Bush does not define the term precisely. Certainly, one definition would be assent to a belief *in advance*, with all investigation barred. The Catholic position on the relation of religion and science has by many been stated in these terms. The exact boundaries between the two are rigidly laid down

and the scientific shoemaker is told in no uncertain terms to stick to his professional last.

The modern scientific tradition is such that the very wording of a statement like that is sufficient excuse for paying it no further attention. The secularistic scientist feels, erroneously but perhaps understandably, that if the boundary and what lies beyond it are held to be above examination, there can be only one reason. Someone is afraid of what the examination would reveal. To diplomats, the rewording of an invitation can make a great deal of difference. Might this not be true of scientists as well?

Could not the long mile be traveled in this case? The traditional premise of the secularistic scientist has been that all reality can be explained in his own terms. Ask him then to change only the "can" in his premise to "may possibly," and to follow honestly wherever that slight change may lead him.

Let him push his techniques and disciplines as far as they will go. If they reach a point where they will go no further (and some, at least, seem ready to admit this), invite him to lay aside only his material equipment and by all means to still take nothing for granted. Urge him to retain and apply his intellectual integrity, his faculties of reason, his burning curiosity and his pitiless thoroughness. But insist that he keep going. If it is true, as we believe, that all roads lead to Rome, there is only one place for the trail to end.



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There is nothing radically different in this approach; it is merely a rewording of a traditional scientific attitude. The scientific mediocrity and camp follower will hardly be affected by it. But to the true scientist it would offer an invitation to examine the religious position without feeling that he had first to leave everything he holds dearest—his critical faculties—outside the door.

Once the invitation was accepted, it could still be a very long road and one quite trying to the patience and charity of those who already have the final answer. Yet Christ saw fit to make a saint out of the skeptical Thomas as well as the stalwart Peter. What was good enough for Him should be good enough for us.

Cleveland Catholic schools on TV

J. Anthony Wiegand

HAVE YOU EVER been on television? Let's throw you in with a group of victims for a moment. Sixty thousand watts of lights are brightly shining. Two TV cameras are ready to shoot. A boom mike is hovering overhead. Some 15 professionally trained people are ready to put you on the air. Some 21,000 sets are tuned in, perhaps 54,000 viewers are waiting.

"Stand by . . . thirty seconds to go . . . roll the film . . . cue music." At this point you are told to relax and be natural, just as you are at home. How would you react?

Something similar to this happens every Saturday at 6:30 P. M. on the series "Inside the Catholic Schools," the program that shows what is going on inside the schools of the Diocese of Cleveland. Since October, 1952, when the series was first telecast, over 2,800 students of the Catholic Schools of the diocese have appeared before TV cameras or faced radio mikes. Over 100 teachers, religious and lay, have conquered stage and mike fright. And they are wiser, better, more at ease for the experience.

That's the story of the Cleveland TV school series, which began in 1952 when WEWS, Scripps-Howard station and the first TV station in Cleveland, offered the Catholic school board its time and facilities for an educational program.

The Superintendent of the diocesan schools, Msgr. Clarence E. Elwell, had the far-sighted vision to accept this offer because he believes in good public

Mr. Wiegand, who taught in high school in this country and Japan and was in commercial radio as an announcer and program conductor, is producer of the schools TV program for the Diocese of Cleveland.

relations. Realizing that it is physically impossible to bring all the parents into the schools, Monsignor Elwell decided to bring the schools to the parents, right into thousands of homes.

MESSAGE

What is the message of "Inside the Catholic Schools"? It can break down the prejudice of those who misunderstand our schools. It shows what we teach and how we teach it. It proves that Catholic schools are keeping pace with the public schools. It shows our pupil-teacher relationships, lets people see that the teaching sisters really are human. It makes the public aware of how the Catholic schools are preparing better citizens for heaven because they are making solid citizens on earth. As the caption to the weekly TV script reads, the purpose is "to increase good will toward and appreciation of our schools as understanding of them grows." In other words, our business is to present the Catholic philosophy of education and make clear what it does for the whole man.

Producing this series is indeed a challenge. In the large network programs there is much rehearsal, three or four cameras and professional talent. On "Inside the Catholic Schools," a new crew of students and a new teacher every week face the cameras for the first time. In classroom productions, there cannot be a detailed rehearsal, otherwise the classes would lose their freshness and spontaneity. Yet these programs must be entertaining enough to hold the audience. Good showmanship and life must be injected into every program. Believe it or not, these shows are, in a way, competing with Hollywood and New York.

Proof of the pudding—that Cleveland is eating up this educational series—is in *Pulse*, a national rating survey. This rating gives the school series tens of thousands of viewers. In our 15 minutes we reach, perhaps, 100,000 people. If you were to line up those 100,000 in single file three feet apart, you would have a line over 56 miles long. This weekly program can influence for good each one in that 56-mile line.

FLUFFS

Television is so fascinating because it involves the unexpected, even on a school show. More than once the former director, Tony Reda, and the producer have walked into the control room at 6:29 wondering just how the show would turn out. Many things can happen between the "cup and the lip," between the warm-up and hitting the air. For example, in our Christmas kindergarten show, the tots re-enacted and told the story of the birth of Christ. One of the angels forgot to stay behind on the scene to waken the shepherds. Then as the tiny announcer said "And now the angel wakes the shepherds" there was no angel left. One of the little shepherds saved the day because he suspected the missed cue. He saw the producer frantically waving the shepherds toward Bethlehem and got them going. Though the angel did not waken the shepherds, they reached Bethlehem

anyway. Another time the camera accidentally got on the crib scene with the Baby Jesus before Mary and Joseph arrived at the stable. Theologically it was embarrassing, but not too many viewers, we hope, caught on.

The good Lord and the tireless sisters have been very kind. The latter have spared no effort to make these weekly programs sparkle with interest, to make them something of which every Catholic in this vicinity can be proud.

RESULTS

The results of "Inside the Catholic Schools" should be judged not in terms of numbers of viewers, but by the good will built in the community and by the stir a program sometimes causes. After one program, a lesson in arithmetic, 109 telephone calls were received. On another program, "Teaching Left-Handers How to Write with the Right Hand," Sister Patricia Ann, C.S.J., received 35 phone calls. Eight medical men saw the program and told the sister they approved her idea. Parents brought in their little ones in the pre-school ages for help. One of the columnists of a local paper, who had not seen the program, criticized the idea of training left-handers to write with the right. Many viewers sent the editorial to Sister Patricia and advised her to answer it. Surely the public can be brought into our schools via TV.

Here is a panoramic view of some of the chapters of the Cleveland TV series as it unfolds week by week. Viewers will remember tiny hands printing; kindergarten tots portraying the Christmas story; girls making original Christmas cards; Easter customs of nationalities, with egg-rolling and national dances in costumes; the Stations of the Cross in pantomime; teen-agers discussing divorce. They have seen high-school girls learning how to drive a car and run business machines. They have seen safety demonstrations in the second grade by the use of a traffic light. They have heard a 39-piece grade school band playing like professionals and sat in on a marionette show about Our Lady of Fatima for the closing of the Marian Year.

A novel program was presented last Christmas that bridged the 2,000-year gap between crib and classroom. Fourth-graders discussed practical lessons for life learned from the crib while flashbacks showed the Roman centurion and the edict and other Nativity scenes. The crib scene had a live lamb and an international flavor, a Negro boy taking the part of St. Joseph. Such scenes are familiar to thousands of viewers in the dioceses of Cleveland and Youngstown, to parts of the dioceses of Toledo, Columbus, Steubenville, Erie and Pittsburgh, and to a part of Canada.

Pleasant surprises are always in store for the viewers who turn to WEWS, Channel 5, Cleveland, at 6:30 P. M. Saturdays. Children are the most fascinating creatures on earth, even though their ears are sometimes dirty. And when you have 103,000 of them,

as the Cleveland diocesan schools have, you need never have a dull moment on your TV program. As the "stand by" cue is given every Saturday, some Catholic families are always waiting with a thrill to see their children on "Inside the Catholic Schools."

FEATURE "X"



Mrs. Messuri, Tarrytown, N. Y., housewife, thinks at times that raising a family is a martyrdom—only parents do their dying by inches. But the rewards are great, and the writer feels that she is "dying by inches and finding a full life."

I HAVE NO ILLUSIONS about my mastery of this job of motherhood. I am very frequently chagrined by my lack of wisdom and ineptitude of character. There are nights after certain days when I weep and wail and lean heavily upon a word of reassurance from my husband. Then I remember the Creator who fashioned these babes of ours and the words of my own mother in reference to my vocation: "Do your best. Let God do the rest." But the phrase is devoid of comfort when I know I am not doing my best.

I do not here propose to teach or preach. I merely wish to share with others a little peek of the truth which I glimpse in a rare but precious moment. And in sharing it, I want to give some little glory to God for His little creatures, marveling always that He entrusts these children with priceless souls into our fragile care. We have much to learn from their sensitivity and their innocence.

Actual parenthood begins with the ecstatic pain of birth, suffered by and enrapturing the wife and the loving husband awaiting the news. But let us consider other pains without that ecstatic quality, the little gnawing pains in the back, in the feet, under the eyelids, in the heart, in the mind and in the soul.

The pain of the delivery room, paradoxical in its production of agony and delirious joy, is probably repeated only when parents watch their young take religious vows or marital vows before a Catholic altar. The Church then becomes another delivery room, the parents bringing forth their children again to other lives as militant disciples.

This is the birth that severs all ties but memories. Our babes were given us on a loan from God. We paid high interest on occasion. Our dividends were remarkably rich at times. But the contract is broken by a set of vows, by mutual and loving agreement. We are proud, but bleeding from the necessary and inevitable separation. There is ecstatic pain.

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But the pains between the birth of a child and that morning in church are on many occasions without ecstasy. The larger ones evolving from sickness and sin make for the valley of tears. My children have not reached the age of reason as yet, but I can imagine the horror of seeing one's own child turn from the face of God. Then it would be well to remember Monica, whose prayers returned her son Augustine from Satan.

I have known the bedside of serious sickness and the shadow of death for only a few hours, when a two-year-old went to surgery with a strangulated hernia. I have seen fevers that put me in a cold sweat and a hot flood of tears. I have had my heart wrung by watching pain in the face of a little girl with a pierced palate. I grew older when a little boy was miraculously delivered from choking on a wooden ball lodged in his throat. I walked for months in the dread of losing a child prematurely from my womb.

These trials, however, are accompanied by a flood of grace, and we rise to heroic heights. We beg Heaven for the pain the children suffer. We offer our lives in place of theirs. We are ready to die in their stead. At times like these I find it easy to be wise, to be kind and good. I find each moment a living prayer. I am the sincere martyr in the arena.

But how I cringe at the pin-pricks. The ordinary routine of parenthood is not dramatic. The average day does not call for heroic virtue in a single thrust. It calls for constancy and patience. It demands of the mother who lives every hour with her children an extended charity and the willingness to die by inches. And sometimes it's terribly hard to die so slowly. But this kind of death can bring life. Did not St. Paul assure the Romans that they must be buried with Christ through baptism that they might rise to "walk in newness of life" (6:3, 4)?

How often I must remind myself of the consecration I freely made! I have no right to complain or claim immunity from the difficulties of rearing children. I may have to ascend the stairs a dozen times, mop up spilled milk, tie sneaker laces, blow noses, exhaust my powers of arbitration and diplomacy between little disputants or assist in the search of a lost toy, while trying to maintain the routine of morning bed-making. But I have positively no right to groan and gnash my teeth or raise my voice. It's in the contract. And this is the dying by inches for the glory of God, no flaming cross, just splinters. I volunteered to forget myself. I can't resign from my post and listen to symphony music. My thoughts of poetry, even my mental prayer, are guaranteed to be disturbed.

I can hear wild protests from some modern psychiatrists and women writers for certain popular magazines who insist on freedom from the "shackles of domesticity" and boldly outline "parental rights." They suggest in so many cases that we are better women if we are clever enough to slip off the noose of responsibility regularly. They say that we mothers must

manage the "extracurricular" outlook, that we must prevent infringement of our freedoms by the "little fry."

They insist on periods of "escape" and "outside interests." It's all so scientific, so deliberately calculated, so overemphasized, that one can't evade the impression that the extracurricular is of chief importance and that house and children are relegated to a minor category, pleasurable in small doses. What I resent is the insistence on selfish pleasure and recreation with no advertence to God's ordained plan.

Now I do not condemn recreation for a mother. In God's natural pattern it should always exist. Our heavenly Father, it would seem, made little ones require more sleep than adults to provide these same adults a respite, a conscious time of relaxation from the bustle and scurry of tiny but multiple demands. A loving Creator surrounded little children with a charm that steals love from doting grandparents, aunts and uncles, and their tender hands often ease the routine for Mom and Dad.

Apart from these, there are the unmatched and immeasurable pleasures of family recreation, of singing together and eating together, of playing ball, of seeing the world with young and old eyes focusing on the same object. But family fun requires exploration and invention and imagination and trial. There are treasures at the end of such adventures.

Father Peyton says, "The family that prays together, stays together." Let me add that the family that prays together, plays together.

I am vain enough to regard with a frown my thickened waistline, calloused heels and dish-pan hands, until I pound into my self-pitying skull the remembrance of a beaten and bruised Body on a cross. How can I complain of a backache when I see in my mind's eye the marks of the scourges on a perfect flesh, or of a headache when I reach out my hand to wipe a bleeding brow? And this is my purpose in life as surely as it was His to open the gates of heaven. My husband and I are merely lining up a few souls for entrance through that gate. That's our assignment, with all that it entails.

The other part of my dying in inches is mental and emotional. I chafe against the strong leashes necessary to check my anger and impatience. And when a leash breaks I am filled with self-disgust.

Emotionally I am romantic enough to regard with envy such impractical propositions as breakfast in bed, gondola rides, tours of Italian cathedrals and French boulevards. There's enough of the little girl in me to be wistful over a ballet dancer, an opera star, a glorious pianist.

Intellectually I crave for old college textbooks. I yearn to fill the gaps in my knowledge and swell my mind with letters and history. And I rebel against the lack of time to write, to read, to learn and to create.

But in the final analysis what are all these things compared with the soul of one of my children? What

more perfect cathedral for the Holy Ghost! What more perfect artistry from a Creator! What more perfect manuscript given me to study, preserve and treasure until it unfurls its glory at the feet of almighty God? It's created and creative, original and beyond

price, exciting and full of promise and possibility. I am the keeper, the curator, the monk obliged to embellish some of the letters in the text of it. I am the mother, dying by inches and finding a full life.

FELICIA MESSURI

Plot, fate and providence

Ralph McNerny

Though we would think it less than human to act without taking counsel, we realize that no amount of inquiry can ever guarantee that some irrational element will not make our best-laid plans go quite awry. We are always, it seems, cause of far more than we intend: the adventitious, the unlooked-for result which may be conjoined to what we have set out to do, leaves us somewhat helpless, more or less susceptible to chance.

It is precisely these loose ends of existence, the unforeseen happenings, which can cause the most exquisite delights and the sharpest pains of life. Try as we will, there is no way in which we can completely rationalize our existence and account for all the possibilities. When we act, we are never in complete command of the situation, a truth expressed in the Book of Wisdom: "... *incertae sunt providentiae nostrae*"—"our counsels [are] uncertain" (9:14).

It is just this unpredictable and irrational aspect of human life that seems lacking in the artistic imitation of action. The significance of the novel or play is that it injects a recognizable plan into its depictions of human acts; there is finality and meaning, a beginning, middle and end. In view of a certain interpretation, it seems well to examine the nature of this difference between art and life, and the bearing it has on what are thought to be the effects of art.

In her recent and excellent study, *Graham Greene and the Heart of the Matter*, Marie-Beatrice Mesnet has this to say about the notion of freedom in her subject's works: "But if freedom is merely the power to choose, then Green's novels would appear to be dominated entirely by fate." She goes on to note that what appears to be fate in Greene is in reality quite compatible with the doctrine of Catholic theology on the nature of vocation. What is of immediate interest is Mlle. Mesnet's choice of the word "fate," for it is often evoked to explain that necessity of outcome which we expect from great art.

One wonders if the unavoidableness, the causal connection of events in art, is a violation of the free-

LITERATURE AND ARTS

dom that characterizes our acts, and is to that extent a distortion rather than an imitation. It is certain that art embodies something, namely, purpose and meaning, which is not at all obvious in life, but does this so separate it from reality that it has nothing to say to existing individuals?

Surely one of the most important aspects of art is its interpretative power. Aristotle observes that poetry and philosophy have this in common that they both begin with wonder and proceed to dispel it by means of explanation. Poetry gives us, Matthew Arnold holds, the sense of the universe and

... when this sense is awakened in us, as to objects without us, we feel ourselves to be in contact with the essential nature of those objects, to be no longer bewildered and oppressed by them, but to have their secret, and to be in harmony with them.

This sense is conveyed, the interpretation effected, most properly by the plot, which orders the actions in such a way that one follows necessarily or with probability from the other. Even the chance event which may enter into the plot seems reasonable to us, something of which we can comprehend and see the fittingness. In real life this is never so; chance is by definition what we did not take into account. But if chance in art has lost its contingency, there seems little left but necessity and determinism. Thus there is a *prima facie* case for the fatalistic interpretation of art, as well as for the consequent charge that art denies responsibility.

We are all familiar with Aristotle's comparison of poetry and history, when he says that "poetry is something more philosophic and of graver import than history, since its statements are of the nature rather of universals, whereas those of history are singulars." The difference alluded to here is not only that historical events actually happened and those of a novel did not: the whole point of art is that it deals with human actions in such a way that they appear as they never can in real life. Just what art adds to

Mr. McNerny is a member of the Department of Philosophy at Creighton University, Omaha, Neb.

action, and what historical actions lack, becomes clear when we consider the nature of the historical order.

Kierkegaard speaks somewhere of the stage of history, on which we are so involved as actors that we can never withdraw and see the sense of our actions or those of others. The odd thing about history is that even when we do withdraw and observe, the fundamental meaning of the acts of men is hidden from us. When the wit said that the only lesson to be learned from history is that no one has ever learned a lesson from history, the implication seems to have been that the meaning could be read.

But history is never really finished, the beginnings and ends of historical series are never so clear and definite, the causes so lucid, that we are certain of an interpretation. The historian can very well tell us that this happened *after* that, but when he would say that this happened *because* of that, he is going out on a limb, trading in probabilities. There is no certitude even in the most educated guesses when it is question of historical events. The probability we can attain may be instructive and useful, perhaps, but history will never achieve the eminence of science.

And yet there is purpose in history, one vantage point from which chance and contingency are surmounted and the meaning clear. However, this point of view is inaccessible to us, for it is precisely the outlook of providence. Only God can know the true purpose and finality of history in its concrete manifestations. It requires the most callous presumption to adopt the providential outlook on history, a callousness consciously present, perhaps, only in Hegel's philosophy of history.

We have observed that a certain frustration follows upon the imperfect kind of knowledge we can have of our actions. We do not act with speculative certitude, and the truth of action is not to be sought in knowledge alone. Hegel disagrees. Such an attitude, he feels, is the result of overlooking a rather important exhortation, for we are urged to know God as well as to love Him. But where is it that God manifests Himself to us if not in history? In order to know God we must seek out the necessity which guides history, the secret of providence. From this vantage point we can rid ourselves of discontent with existence:

What irks and infuriates us is not what is, but the fact that it is not as it should be; once we know that it is as it must be—that is to say, not arbitrary or contingent—we also recognize that it should be as it is.

Kierkegaard perceived that this is a denial of the importance of ethical activity, but there is an even more serious assumption here. Hegel has equated providence with fate, for in his view everything takes

place with absolute necessity. But, as St. Thomas explains, providence does not cancel out freedom and chance, God's foreknowledge is not a rigid determination of history.

It is not insignificant that what Hegel wanted of history can be had in art. For us, history can never rise above being a mere "narration of singular events"; there is certitude about the *post hoc*, but never, save in the case of a revelation, of the *propter hoc*. Poetry,

too, is narration, but narration with a purpose. It is by means of the interpretative plot that art manifests purpose; this is the source of the inevitability that we demand of art. We want no loose ends, no unresolved problems. The "objective correlative" which every artist seeks and the great artist finds must manifest the inner moral world. The mirror held up to nature pierces externality and reveals the inner well-springs of actions, the motives and the meanings. It is precisely this that art gives, and it is to be found nowhere in life. Art would reveal to us the secrets of the heart which in the historical order, in your case and mine, not even the Church can judge.

Life laid open—that is art. And, because we can understand the "why" of every act, we demand a resolution. Palpable justice can be had on the stage or in a novel. The plot is providence, if you will, a providence which will be petty or profound, depending upon the artist, but the plot should be no more fatalistic than providence.

Just as, from the point of view of providence, chance and contingency are surmounted and are part of the plan, so, too, the artist imposes purpose on the events he chooses to narrate. This purpose is not a question of absolute necessity, for then it would indeed be fate, nor are the characters mere puppets. The significance of art is rather a product of hypothetical necessity. That is, if such an outcome is to be realized, certain choices will have first to be made. Given those choices, the plot unfolds inexorably, but it owes its necessity to prior choices.

The plot is not fate, but neither is art life. The imitation of human actions is a perfection of them in the sense that it makes of life what it ought to be. Art is a foreshortened perspective, in Kierkegaard's happy phrase, life reduced to 80,000 words or five acts, and within the compass of its presentation all is tidy, interdependent, causally connected in a perceptible way. Chance is not fate, and chance is of the essence of art. How easily this might not have been! That is the wonder and delight, the pity and compassion, that art inspires. And yet chance in the novel or play is not the chance of real life, for in art there is the sense of the inevitable or the probable.

A recognizable meaning here and now, not in some



future world, that is what we require of art. It is just because the meaning of life is not at all clear to us in actual, concrete existence that we have need of the palliative of art. What art effects, consequently, is a certain reconciliation with existence. This is the function of the comedy as well as of tragedy, and even of the lowly cartoon. The pratfalls which evoke our laughter would not be at all funny in real life, but in laughing at the comic we are laughing at ourselves, at the aspect of absurdity and irrationality in our own existence. Art's difference from life is the very reason for its relation to life: it enables us to view human acts as meaningful.

Can it happen again?

THE GREAT CRASH, 1929

By John Kenneth Galbraith. Houghton Mifflin. 212p. \$3

When Prof. Galbraith, Canada's gift to U. S. economic science, finished testifying last March before the Fulbright subcommittee, the booming stock market stumbled, momentarily lost its balance and then went into a brief but sickening slide. Whether the professor's warning words about speculation and stock price levels caused the spill, or whether the whole affair was just a coincidence, remains a matter of dispute. What is not in dispute, however, is Dr. Galbraith's enormous unpopularity among stockbrokers, investors, speculators, bankers and just about everybody else who has any connection at all with the stock market. Let it be said at once that nothing in his newest book is calculated to make the Harvard professor more popular in Wall Street.

In addition to being a gifted man, Prof. Galbraith is a very witty one. Perhaps a half-dozen living economists can match the incisiveness and originality of his thought, and even the hard clarity of his style. But there is not one who even comes close to him in the ancient art of holding up the high and mighty to ridicule. The man has all the equipment of a first-rate satirist. That is what makes this challenger of economic dogmas and debunker of popular myths such a cross not only to the well-to-do but also to some of his professional colleagues.

The Great Crash, though it represents much reading and research, is for Prof. Galbraith a minor effort. It does not rank with his *American Capitalism: The Concept of Countervailing Power*. Though economic theory is not absent from these pages, the accent is on storytelling, as is appropriate in an essay in economic history.

True, being the man he is, Prof. Galbraith cannot resist the temptation to expose an error or two "fashionable among economic historians." But he sticks mostly to the business of describing "the seminal lunacy which has always seized people who are seized in turn with the notion that they can become very rich."

To that seminal lunacy, not to fatal weaknesses in the economy (though weaknesses there were), or the machinations of cunning, big-name speculators, Mr. Galbraith traces the cause of the great crash. That is what makes this book as timely as the headline in the morning's paper. The steep climb of brokers' loans these past few months and the amount of trading being done on margin suggest to some observers, including Senator Fulbright, that some seminal lunacy is again abroad in the land.

Can there be another 1929 in Wall Street? The Federal Government is much better equipped now to deal with an attack of financial madness than it was in the days of Messrs. Coolidge and Hoover. The Government is also more economically literate, as are people generally. Then, too, we have with us still many victims of the 1929 crash who have not forgotten the anguish of those dreadful days. Yet, warns the author, booms "are not stopped until after they have started." But once they have started, it's an uncommonly brave public official who will run the risk of calling a halt.

For the comfort of that vast majority of Americans who have no investment in common stocks and who restrict their speculations to an occasional horse race or a bingo game, Prof. Galbraith argues that another Wall Street crash would not necessarily have the same disastrous effects on the economy as, he insists, the 1929 bust had. Some of the rich and the near-rich may again lose their financial shirts, but the masses of workers will not thereby lose their jobs—he hopes.

BENJAMIN L. MASSE

It is surely in this that "realism" can be seen to be fallacious, for we do not want actual existence in art, a mere slice of life; indeed, if art could become such a slice, it would cease to be. We do not want reproduction, but interpretation, meaning, purpose.

Art differs from life, but its difference is the very reason for its relevance for living men. It is not a mere reproduction; imitation in its classical sense was never intended to mean that. What it would give is the meaning of particular acts. The meaning of historical deeds, as we have said, because they are acted on a stage where we are actors only and not spectators, will always be hidden from us in this life.

BOOKS

Bleeding Kansas

CIVIL WAR ON THE WESTERN BORDER, 1854-1865

By Jay Monaghan. Little, Brown. 454p. \$6.50

Military history can be very dull indeed, as well as confusing, but certainly this is not true of Jay Monaghan's new book.

The author of *Ned Buntline* has turned out another scholarly but readable volume of American history which lacks only two things—footnotes and a map.

The lack of parasitical footnotes clotted on the pages of the text is a happy omission. These nuts and bolts of scholarship can be found by the historian, grouped by chapter, in a section at the back of the book adjacent to the extensive bibliography. The absence of a map is sorely felt.

This book is more than a military history, of course, telling as it does the whole tragic story of Bleeding Kansas. The Sunflower State in its early years resembled less a typical Midwest territory than a benighted Balkan duchy, overrun by marching and countermarching armies of both sides. The looting, killing and burning created a climate ripe for vendettas and fanatics anomalous to our Midwest, and bred a group of men who became the Western gunmen of legend—Cole Younger, Buffalo Bill Cody, Frank and Jesse James, Wild Bill Hickok.

Guerrilla leaders arose on the war-torn Missouri-Kansas border, particularly Joe Shelby and Charles Quantrill. Monaghan's appraisal of the latter is welcome, since he seems to be in the process of being legendized and

perhaps Hollywood was apprehensive of bushwacker rilla warfare in Kansas (everyhow a piece of).

Most of that much against Kansas where P. anan and program pro-slavery led to a p. Staters re arrogance rival Fre peka, and into bush.

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Each se stantial es with refer The texts cases, giv quotations, of each se lection of selected bil fore, each regarded a

perhaps even Robin Hoodized by the Hollywood horse-opera scenarists. He was apparently a skulking border bushwacker with a genius for guerrilla warfare. His raid on Lawrence, Kansas ("Kill every man and burn every house"), was a horrible masterpiece of such campaigning.

Most shocking, perhaps, is the fact that much of the blame for the "crime against Kansas" lay in Washington, where Presidents Pierce and Buchanan and their politically inspired program of appeasement toward the pro-slavery ruffians and ballot-stuffers led to a point of no return. The Free-Statists responded to the Southerners' arrogance with Sharps rifles and a rival Free-State government at Topeka, and the cold war soon warmed into bushwacking and open battle.

War on the Kansas-Missouri border was not only a matter of guerrillas and night riders. Full-scale battles occurred at Pea Ridge and at Wilson's Creek. In the latter engagement 23 per cent of all troops engaged became casualties, the highest battle toll of the war.

This tragic story is told clearly and well by the former State historian of Illinois, who has recently removed to California. Truly Illinois' loss is the Golden State's gain, and this volume will serve as "Exhibit A" for the claim.

RICHARD H. DILLON

Instrument of growth

AMERICAN CONSTITUTIONAL LAW

By *Alpheus Thomas Mason and William M. Beaney*. Prentice-Hall. 669p. \$9.25

Two Princeton scholars, one of whom, Dr. Mason, is McCormick Professor of Jurisprudence at that university, have collaborated to turn out this solid but readable volume on various aspects of our constitutional law.

The subject-matter is gathered under 12 headings: "The Constitution, the Supreme Court and Judicial Review"; "The Congress, the Supreme Court and the President"; "Federalism"; "Commerce Power and State Power"; "The Development of Due Process"; "Civil Liberties—First Amendment Freedoms," and so forth.

Each section opens with a substantial essay surveying the topic, with references to the relevant cases. The texts of the decisions in these cases, given in whole or in extensive quotations, make up the second part of each section. Each essay and collection of texts is rounded out by a selected bibliography. In effect, therefore, each section of the book may be regarded as a compact and scholarly

reference book on the constitutional topic it treats.

The first three sections together constitute an excellent treatise on the nature, scope, limitations and organization of the Federal power. Recurrent throughout is the theme of the importance of judicial review, not as a check upon the Federal Government, but as a restraint upon State action. The authors quote Justice Holmes' dictum that, while the United States would not come to an end if the U. S. Supreme Court lost its power to declare acts of Congress void, "the Union would be imperiled if we could not make that declaration as to the laws of the several States" (p. 11).

Chapters eight and nine sketch the fluctuating fortunes of the "due process" clause of the Fourteenth Amendment as a check upon State social legislation or regulation of business. Justice Miller, in the Slaughterhouse Cases (1873), regarded the amendment as aimed almost solely at preventing State action "directed by way of discrimination against the Negroes as a class, or on account of their race . . ." It did not, he held, forbid Louisiana to grant one company a monopoly of slaughtering cattle in the city of New Orleans. Justice Field, for the dissenting minority of the court, held that the amendment's purpose was to "protect the citizens of the United States against the deprivation of their common rights by State action."

Subsequent courts became very sensitive to the "common rights" that the amendment protected, including, e.g., the right to work more than ten hours a day in a bakery. State after State found its legislation struck down by the Supreme Court, which time and again regarded as unreasonable laws that had the approval of both houses of State Legislatures and of Governors. Reading the dicta of some of the justices of thirty or fifty years ago, one realizes anew that the New Deal brought not only a peaceful economic and social revolution, but a peaceful constitutional revolution as well.

The concluding sections deal with equal protection of the laws and civil liberties, bringing the story down to the Supreme Court decision of May 17, 1954 against compulsory racial segregation in public schools.

The volume is an excellent help for the student of constitutional law or of U. S. social history, and indeed for anyone interested in seeing the interplay over the years of the forces that have gone into the making of modern American society.

CHARLES KEENAN

FOR THE FALL TERM



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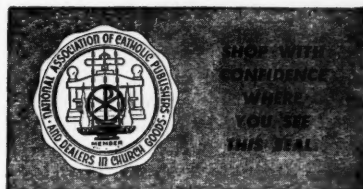
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HUNTER COLLEGE

By Samuel White Patterson. Lantern Press. 261p. \$3.50

Eighty-five years ago, a college, then known as the Normal College of the City of New York, was officially opened (1870) by the New York Board of Education under the Committee on Normal, Evening and Colored Schools. This school's declared purpose was to "furnish for the schools of this city a constant supply of trained and competent teachers." Thomas Hunter was appointed its first president and so faithfully served the college for 37 years that his name was chosen for the college in 1914.

Originally located at 694 Broadway, Hunter moved to its Bedford Park Blvd. campus in the Bronx in 1931. Its beautiful 16-story Park Ave. structure in Manhattan was added in 1940.

Early in the school's history the curriculum was broadened into the liberal-arts field. Bachelors' degrees of the Normal College were recognized as early as 1908. The extension service of summer and night courses came in 1910. From the beginning a Model School and a high school (Hunter College High School) have been maintained for practical development of educational theory and skills. Today there is a strong liberal-arts program as well as an excellent educational program, to which have been added commercial, nursing, art and music departments.

Hunter College has become a successful and honored institution. Prof. Patterson has given this history a personal and intimate touch. He details accomplishments in terms of personalities. Student activities are reported in a fond manner. Changes

and growths are traced with warm reminiscences. Students of higher education and particularly of such institutions as municipal colleges will find the book a tribute to citizens who have foreseen and developed these evidences of democracy.

MARGARET SCOTT LIENERT

For the fiction shelf

THE IMMORTAL ROCK, by Laura Goodman Salverson (Bourgey & Curl. \$3.50). That there was a Scandinavian expedition to Greenland in the 14th century is attested to by contemporary documents, which bulk large in this rather unusual novel. Whether or not the expedition, under one Paul Knutson, blundered onto continental America (Vinland) and finally found its way to the Great Lakes region, where it left the famous Kensington Stone as a memorial, is more a matter of conjecture. The novel's structure tends to get confusing, says *Richard F. Grady*, mainly because the flashback technique is not too well handled, but the theme is unusual and somewhat gripping, and the influence of the Church in Scandinavia and Greenland in those early days will come as a revelation to many.

THE PERSISTENT IMAGE, by Gladys Schmitt (Dial. \$3.50). Though the main character in this novel seems to *Eleanor F. Culhane* "prim, picayune and quite often mean in a deliberate, irritating way," Miss Schmitt has nevertheless managed to produce an incisive and sympathetic delineation of his trials and triumphs. The plot hinges around what happens when the woman who jilted him years ago comes back with the daughter of her divorced husband, the girl being the "persistent image" of the hated father. The trite situation is

made to sound significant by the dignity with which the author surrounds her characters.

THE CARMELITE, by Elgin Groseclose (Macmillan. \$3.75). This is another story with an unusual setting. It is based on the historical fact that Pope Clement VIII sent a small band of Carmelite friars to Persia in the 16th century, both to establish diplomatic ties and to evangelize. One of the first converts was the Princess Shamala, and much of the story hinges around her relationships with the mission, especially with Friar John. The romantic aspects of this latter interest, *James A. Brundage* finds, are a little mawkish, but there is an authentic tone to the whole.

NOBLE IN REASON, by Phyllis Bentley (Macmillan. \$3.50). "The reader of this good book," says *Katherine C. Grinnell*, "is given credit for intelligence, and there is no superfluity in the explanations, actions and analyses." It recounts the growth of a man from self-centered childhood to understanding old age. After having given up God, mainly because he could not understand the problem of suffering, Christopher Jarmayne achieves wisdom precisely through suffering, one aspect of which is his relationship with his mother, an alcoholic, who is admirably handled in the story.

THE NINETY AND NINE, by Imre Kovacs (Funk & Wagnalls. \$3.75). Readers will find this book very reminiscent of Koestler's *Darkness at Noon*, thinks *James A. Brundage*, and will be disappointed if they advert to the similarities. Its main characters are a Hungarian Jesuit and a high Hungarian Communist official. When the priest is thrown into jail he finds the functionary there, imprisoned for Titoism. Long conversations ensue, which stall the book as a novel and culminate in the inevitable conversion of the Communist. The main value of the book, and it is considerable, is the insight it gives into contemporary Hungarian conditions.

SING NO SAD SONGS FOR ME, by John Hazard Wildman (Exposition. \$3). "As Mary Brandon begins telling her story she is on the verge of killing her husband," *Edward J. Cronin* informs us. Since this tale depends mainly on character-development for its considerable interest, rather than on plot, it will not ruin the ending to say that "she doesn't pull the trigger; but she comes awfully close." It is her progressive disillusionment with her husband that seethes up to

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this climax, and the author's picture of the sharp, clever, somewhat cynical wife is the best thing in the book. The reviewer doubts whether the consciously introduced Catholic theme comes off too well.

SOME PREFER NETTLES, by Junicio Tanizaki (Knopf. \$3). **THE RICE SPROUT SONG**, by Eileen Chang (Scribner. \$3). The first of these, both of which are reviewed by *John Lynch*, centers around a Japanese couple who are "moderns," that is, who have so yielded to the impact of the West on Japanese civilization that they have lost contact with native beliefs and customs (the book was written in 1928). Husband and wife drift apart, he takes a concubine, but through his father-in-law comes to learn of the beauties of old Japan. The crux is whether he and his wife shall get a divorce; this is hardly solved at the end. The book seems to say that though the West most Japanese met was materialistic, the forms of Japanese life were hollow, too.

The second book is a simple, but vivid portrayal of Chinese life under the Communists, and particularly under their "agrarian-reform" program. "Volumes have been written in this small book," opines Fr. Lynch, "on the tragic irony of present-day China."

THE SEIZURE OF POWER, by Czeslaw Milosz (Criterion. \$3.50). This is a study of Polish intellectuals as they react to the Nazi invasion, to the work of the various underground movements, and finally to Russian "liberation." The plight of the peasants emerges, too, but the main characters are the intellectuals, whose story is told in rather kaleidoscopic fashion which partly conceals, partly reveals the pattern of the seizure. *Mary Street Thorne* finds the passages of Thucydides' *The Peloponnesian Wars*, which one character is engaged in translating, "ironically apropos."

LAUGH TILL YOU CRY, by Wolf Mankowitz (Dutton. \$2.50). "An engagingly savage commentary on modern society," is how *John M. Coppinger* characterizes this satire. It tells of one J. Ronald Rantz, salesman of commercial practical jokes, who is cast away on an isle inhabited by the race of Ditts. These are the author's representatives of modern society and are utter materialists. How Rantz comes to dominate this society makes for the humor and surprise. One cannot withhold the suspicion that the author thinks that religion is the greatest villain. In the over-all view, however, the book sees some

fundamental good and even divinity in man. It's worth a try.

A PLACE OF COOLNESS, by D. M. Brosia (Kenedy. \$3). This is a first novel and quite a competent one, thinks *C. S. McCarthy*. Its plot revolves around the disappearance of a successful young author. When his brother returns from a six-year absence and tries to discover his whereabouts, he is led to piece the story together through the narrations of three central characters. The missing brother's character takes gradual shape in the mind of the reader, and the spiritual aspects of the story are well and unsentimentally handled.

MORE STORIES, by Frank O'Connor (Knopf. \$5). "The 29 stories in this book," says *Riley Hughes*, "serve once again to point up the fact that Mr. O'Connor has built his career upon the comic conviction that the Irish don't do things the way anybody else does. . . . The Irish in love, the Irish in the Church and the Irish in England—they are all here, all seen in the light of their Irishness (or Cork-ness), and sometimes at the expense of their humanity. Character portrayal yields in some of these stories to malicious caricature." For all this, however, O'Connor is "one of the greatest storytellers alive."

REV. BENJAMIN L. MASSE, S.J., is economics editor of AMERICA.

RICHARD H. DILLON, member of the staff of *Library Journal* and *San Francisco Chronicle*, specializes in Western U. S. history.

REV. CHARLES KEENAN, S.J., is managing editor of AMERICA.

MARGARET SCOTT LIENERT is an assistant principal in the Buffalo public school system.

THE WORD

So, indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless (Matt. 7:17; Gospel for seventh Sunday after Pentecost).

Christ, our Lord and divine Teacher, lays down in our present Gospel a spiritual principle which possesses universal validity, but which may be

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fairly understood to have singular aptness in its application to the religious striving of the contemporary Catholic layman. Let us look into the matter.

It is now about a full generation—some thirty-five years—since the term and concept *Catholic Action* came into current, popular usage. The venerated Pius XI of happy memory issued the explicit call which historically summoned all the members of Christ's mystical body, men, women and youth of all ages and of every station in life, to play a positive, active part in the daily work of the Bride of Christ on earth.

That noble imperative of Pius XI, iterated, explained and implemented over and over again by our beloved Pius XII, has by no means gone unheeded. Not only is the clear notion of Catholic Action now familiar to Catholic minds, but the thrilling actuality represented by the phrase has bloomed and flourished in myriad forms all over the Christian world, and, indeed, in the struggling Christian centers of the pagan world.

Side by side and almost step by step with the magnificent advance of Catholic Action, a related, more subtle intuition has been gaining strength. This deeper understanding has been urged by our Holy Father and has become increasingly the refrain of all the competent theological and ecclesiastical spokesmen who in recent years have addressed themselves to the question of lay participation in the labors of Holy Mother Church.

The special point that must be grasped is simply this: the external religious activity of the Catholic layman must proceed from, be inspired by, be firmly rooted in an interior spirit. In other words, exactly as the apostolic toil of a priest cannot possibly be mere work for the sake of work, but must be the visible fruit of interior priestly holiness, so the Catholic Action of the layman will in the end amount to nothing more than pointless perspiration and meaningless movement unless it be the authentic expression in the external order of a genuine interior love of God and of man for God's sake.

So, indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible.

The final question concerning this invisible and profoundly causal aspect of Catholic Action, the highly important question of the exact nature and precise characteristics of the interior spirituality which must mark the true Catholic layman—that delicate problem is now engaging some of the best

brains in the Church. The undiscouraged Holy Spirit is gradually getting it into Christian heads that the holiness of the layman is different in its general kind, if not in essence, from clerical holiness. Just as a diluted course in seminary theology is now seen to be not entirely apt for a class in college religion, so a watered-down version of the vows and practices of religious life will hardly serve as a practical plan for non-clerical spirituality.

What will serve, then? *O come, Holy Spirit!*

VINCENT P. MCCORRY, S.J.

FILMS

THE SHRIKE. Movie adaptations of prize-winning stage hits generally wind up looking like photographed plays because of the understandable but self-defeating reluctance of filmmakers to tamper with a property which has already proved itself in another medium. *The Shrike*, on the other hand, suffers from its movie sponsors' uninhibited enthusiasm for making changes.

On the stage it was a psychological melodrama. A sensitive man, having attempted suicide, is committed to Bellevue's psychiatric ward. Once there, the grim and dehumanized surroundings and the callous stupidity of the staff combine to further unsettle his mental balance. His only escape from the intolerable situation lies in making an act of complete submission to his monstrously possessive and vindictive wife.

Psychiatrists objected to the play's collective portrait of their profession. Another source of possible dissatisfaction was the inadequate motivation for the wife's full-fledged villainy. There was, nevertheless, no denying the crushing theatrical effectiveness of the hero's hopeless dilemma.

The movie (scripted by Ketti Frings) adopts a more moderate approach. In addition to being kinder to psychiatrists in general, it indulges in numerous flashbacks blueprinting the wife's gradual transformation into a shrike (a harmless-looking bird of prey to which a psychiatrist compares her). Finally, and rather abruptly, it brings the wife to a recognition of the truth about herself which extends some hope for the future happiness of the couple.

All this is comparatively plausible and certainly more constructive in viewpoint than its stage counterpart.

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The movie embellishments, however, serve to dissipate the sense of cumulative horror which was the play's binder and greatest asset. Without it the individual ingredients simply are not very interesting for adults. And this despite the fact that José Ferrer (at the same time making his debut as a movie director) repeats his notable stage projection of mental and physical anguish, and that June Allyson, handicapped by audience preconceptions flowing from ten screen years devoted exclusively to sweetness and light, is surprisingly effective in the title role. (Universal)

NOT AS A STRANGER, in common with *The Shrike*, is about doctors, is adapted from a smash hit in another medium and marks the debut as a movie director of a man distinguished along other lines. The director is precedent-setting independent producer Stanley Kramer and, with an assist from scenarists Edna and Edward Anhalt, he has done a generally creditable job with the dubiously worth-while project of bringing Morton Thompson's outsize novel to the screen.

Understandably enough, Kramer has not had too much success with the story. This is an immensely detailed and convoluted account of the gradual humanization of a medical student, later a doctor (Robert Mitchum), who is dedicated to and idealistic about medicine to the exclusion of more basic values of life. Compressed and oversimplified for screen purposes, it is a meager and emotionally unsatisfying framework.

In addition, the film's method of conveying the affair between the hero and a predatory widow (Gloria Grahame) is both inept and offensive. And it was a mistake to cast Olivia De Havilland, who reflects intelligence and breeding despite an unbecoming blonde wig and studiously cultivated vulgar speech mannerisms, as the gauche nurse whom the impoverished medical student marries for her ability to support him.

Where the picture comes alive is in its exposition of medical practice. A doctor's hospital rounds and office routine are usually represented on the screen by perfunctory montage sequences. Here each patient stars in an acutely drawn, dramatic vignette. And, helped along by sharply etched performances by pathologist Broderick Crawford, small-town doctor Charles Bickford and medical-school colleague Frank Sinatra, the film's clinical aspects have a vitality which covers a multitude of script deficiencies. (United Artists)

MOIRA WALSH

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Lambs and ivy

EDITOR: Fr. Davis' article, "Should Catholic lambs eat ivy?" (AM. 5/21), has elicited several interesting reactions from your readers. What of the situation in which a Catholic lamb finds himself after he has eaten ivy? After graduation, the Catholic secular-college graduate is often confronted with the feeling that he is on the fringe of things. The bond of fellowship among those with whom he should have most in common does not quite embrace him. The ivy league does not—and why should it?—equip him as a Catholic leader, intellectual or social. . . .

This is not to question the outstanding cultural achievements of many of our secular colleges, but rather to deplore the loss of Catholic graduates of secular colleges to the positions of leadership which might have been theirs. They often find that what they were really seeking, if unknowingly at the time, has been accorded the Catholic-college graduate. . . .

RITA LENIHAN

Washington, D. C.

EDITOR: Fr. Davis (like other writers) seems to take it for granted that parents, not students, do the choosing of a college. I think that the student does the choosing. In many cases, too, he pays for his education and supports himself. He therefore feels that he has every right to decide where he will be educated. A study of why young men and women choose secular colleges should be made, possibly through the Newman Clubs.

Many of the students to whom I talked at my Catholic college, though they themselves had Catholic education at the lower levels, did not intend to send their children to Catholic schools. Their complaint was not with the college, but with the grammar and high schools they had attended. I was most fortunate in this regard. The brothers who taught me were the grandest men I've known.

MICHAEL W. BARTOS

Chicago, Ill.

Introduction to science

EDITOR: As a high-school science teacher for some fifteen years, I was very much interested in your Comment on "Science in our high schools" (7/2).

Your depreciation of the value of high-school courses apparently ignores the fact that high-school courses in physics or chemistry, preferably both, are prerequisite for admission to our colleges of engineering and to science programs generally.

Some students who did not have high-school science instruction un-

doubtedly are more successful in college science than some who did have science in high school. But, surely, the logical conclusion from this statement is not that instruction in high-school science should be de-emphasized.

The real problem is that of securing more effective use of the instruction given in the secondary school. The articulation between high-school and college offerings in science could stand improvement. In too many cases the general courses in chemistry and physics offered in college are largely a repetition of work done in high school. I submit that the general course in chemistry can be given to capable high-school seniors. That students who have received a representative high-school course in physics are ready for college courses of an intermediate level has been convincingly demonstrated by the Massachusetts Institute of Technology and several other top science schools.

(BRO.) EDWARD DANIEL, C.F.X.

Brooklyn, N. Y.

EDITOR: In his letter (AM. 5/21) Lawrence J. Varnerin spoke of antagonism toward science among Catholic educators as an important factor contributing to the scarcity of Catholic scientists. A partial solution to this problem, "Science for grade-schoolers," offered in your May 28 issue (p.228) is largely irrelevant. Naturally it is worth while to pay more attention to elementary-school science courses, for they will help children to grow up more at home in a world that makes so much practical use of science.

But there are more important elements in a scientific vocation. One need only turn the pages of the same May 28 issue to find some clues. Your editorialist speaks (p. 231) of a "lack of interest in Catholic intellectualism" rooted in a "failure to realize that the human mind is forever wresting new truth from its myriad hiding places." Rev. Joseph D. Hassett points out (p.233) "the simple but profound truth that all truth is good in itself."

The student who absorbs an intellectual curiosity from his parents and teachers is on the road to a scholarly vocation, and specifically to scientific study if that is where his talents lie. He would be ready to recognize the "creative aspects" of science of which Mr. Varnerin spoke. . . .

To thrust science on our children is

only a negative approach. It would be more constructive if we could raise science to its rightful place among the liberal arts, searching out the reason for the current confusion of science with technology. . . .

EMILIA P. BELSERENE

New Rochelle, N. Y.

High-school readers

EDITOR: Concerning your June 18 comment on Catholic high-school students' reading habits, I want to congratulate you on finding such an intelligent senior class. I have just graduated from a coeducational high school, also Catholic, and I am very surprised to see that as many of the students as your report shows read magazines at all.

It seems to me that in spite of the contention that "TV made our children want to read," it actually has a great deal to do with the lack of reading of any kind in the present high-school group. It is much easier to turn a few knobs and watch "Hit Parade" or the "George Gobel Show" than to read. Magazines seem to have more appeal than books because of the pictures. I don't agree that our children can't read. They can; they just don't want to and no one is making them do it. . . .

One of the main things I like about AMERICA is that you seem to be able to give correct principles without first dunking them in molasses.

PATRICIA McTAGGART

Danville, Ill.

EDITOR: It was rather surprising to me when I read in AMERICA for June 18 (p.303) about the favorite magazines of the students in a Catholic high school. A secular periodical was read by 60 per cent of the pupils; 4 per cent read AMERICA.

To my mind, when it comes to sound-thinking, informative articles for the ordinary layman, there is no magazine published in the English language to compare with AMERICA.

THOMAS KANE

New York, N. Y.

Bouquet

EDITOR: I was glad to see your forthright and candid Comment "Big talk about liberal arts" (5/21, p. 200). We can use more of this frankness.

KENNETH WINETROUT

Springfield, Mass.

CORRESPONDENCE

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